

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FULFILLED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END. HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. THURSDAY, JANUARY 22, 1829.

[NEW SERIES, VOL. 3.—No. 4.]

PUBLISHED EVERY FRIDAY BY

P. SHELTON.

WILLIAM A. DREW,—Editor.

THE PREACHER.

DIVINE LOVE,

THE SOURCE OF ALL CHRISTIAN VIRTUE.

SERMON

By Rev. Menzies Rayner,

Pastor of the First Independent Universalist Church, in Hartford, Ct.

We love him because he first loved us.—1 John iv. 19.

That love is the very essence of true religion, is, I believe universally admitted. To love God, and our fellow creatures, is declared to be the whole of our duty. It comprehends every virtue, and is the foundation of all obedience. Fear and terror may restrain from some vices, and induce a reluctant compliance with some external duties; but love only is the fulfilling of the law; the unfeeling principle of a uniform, cheerful, and true religious devotion.

Unfortunately, I apprehend, for the cause of virtue and piety, a different doctrine from this has been generally inculcated. It has been thought important to impress upon the minds of sinners the idea that God is very angry with them; that he even hates them with an infinite hatred, and that unless his wrath is appeased, and his justice satisfied, he will punish them to all eternity. Such representations of the character and disposition of the Supreme Being, are supposed to be indispensably necessary to lead men to repentance; bring them into what is called a state of grace, and inspire them with true love to God.—Very different from this, were the views which the beloved St. John had of the character of God, and of the foundation and nature of true piety and obedience to him. He more than once declares in this chapter that God is love, of consequence there can be no principle in the divine mind which is opposed to love;—no attribute of his nature, which is in contrariety to it; or which in its exercise shall operate against it.

As God is love, he must be so invariably, towards all the works of his hands, through whatever changes they may pass; "for with him there is no variableness, nor shadow of turning." All the displays of his power, in the creation and government of all things, emanate from the same principle of love and benevolence, directed by infinite wisdom. When we read of God's being full of anger and wrath, displeasure and jealousy, we at once perceive that these human passions,—these irregular, vindictive, and restless propensities, belong not to the divine nature; and can have no place in a Being who is perfectly holy, unchangeably good, and necessarily happy: and therefore the expressions of anger, wrath &c. when applied to God, can only be intended to represent those dispensations of his providence, which in his government of mankind, he sees useful and necessary; and which, however far above our apprehension, are ordered in infinite wisdom, proceed only from benevolence, and must ultimately produce the most beneficial results. Hence the Psalmist. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.—Clouds and darkness are round about him.—Justice and judgement are the habitation of thy throne; mercy and truth shall go before thy face.—Thou shalt judge the folk righteously and govern the nations upon earth."

The general proposition contained in the text, and which in the following discourse we shall endeavor to illustrate and establish, is, that God's love to man is the original and only efficient cause of man's love to his Maker; or, to put it in another form, that our love to God is the effect, and not the cause, of his love manifested to us.—We love him because he first loved us.

A more erroneous, or a more injurious idea cannot be entertained, than that God hates mankind while they are sinners; or that he loves only a part of mankind, under certain circumstances, and yet that he requires all men, under all circumstances to love him.

It has been said that all mankind are bound to love God, from the single consideration that he is their Creator, and has given them an existence, and a capacity to love him. But neither existence, nor capacities of any description, confer an obligation to love the Being who gave them, unless he be good; nor unless the existence and the capacities given, were intended ultimately to be an advantage and favor.

Were it possible for us to conceive of a Being who should bring creatures into existence, with the view to render them forever miserable, so that the existence given would be worse than no existence, and therefore could not be desirable, there could be no possible reason given why such creatures would be bound to love their creator: or be thankful to him for giving them that, which they did not desire; and which he did not intend as a benefit

to them. And yet this is a doctrine which has been long inculcated; and long contained in creeds and confessions of faith; that God from all eternity foreordained some men and angels to everlasting death, and yet that it is the duty of all created intelligences to love their Creator. This statement, is, I apprehend, not only contradictory, but the thing itself impossible. The display of power alone, may excite astonishment and terror; but to produce love and veneration it must be combined with goodness; without which, and especially if accompanied by malevolence, producing mischief and misery, the display of power can only excite fear, aversion, and horror.

Another theory, different from this has, by many, been adopted, and although upon a superficial view, it may seem more plausible, yet upon a thorough examination, it is apprehended, it will appear to be equally inconsistent; and equally irreconcilable with infinite wisdom and benevolence.

This theory supposes that God wills the salvation of all men; and that he has made no decree contrary to this, by which any part of the human race have been reprobated to misery.—That all mankind are redeemed by Christ; who tasted death for every man.—That a day of grace is given to all men; and that they, as free agents, have power to embrace and improve it, so that it shall eventuate in their eternal salvation; or to misimprove and reject it; in which case they subject themselves to endless misery as the consequence.

This theory, as was before remarked, is more plausible, and apparently more just than the former. But the inquiry is, (and with reverence let it be made,) is it consistent with the character of the Supreme Being, as a God of infinite wisdom and benevolence? It is conceded, by this system, that God is perfect in knowledge;—that he foreknew every thing that would take place in the world before he created it. "He knoweth the end from the beginning." He knew what would be the final destiny of every individual of the human race, before any human being existed. Is it consistent with infinite benevolence, to bring into existence, millions of intelligent beings, who, it was foreseen, would be endlessly miserable? If it be said, they are made free agents, capable of choosing for themselves, and of avoiding such a fate; the question returns, why were they created with powers, which, it was foreseen, would prove their eternal destruction? Can it be an instance of benevolence to bestow that which it is known will be a curse, and not a blessing? In whatever free agency, or the power of choosing may consist,—whatever may be its prerogatives; can it be given in love, and as a favor, when it is foreknown, by him who foresees the operation of all causes, that it will prove the utter ruin of its possessor?

It is admitted by the adherents of the system which we are now examining, that all infants who die in infancy will be saved. Can it then be consistent with that love and benevolence, which wills the salvation of all mankind, and which has no pleasure in the death of the wicked;—can it, I say, be consistent with that benevolence, to suffer any to grow up from childhood to maturity, when it is foreseen that the consequence will be their eternal misery; and who if taken away in infancy, would have been heirs of heavenly glory? The issues of life and death are in the hands of God. But where is the love, or even the justice of God in giving an existence which is to be perpetuated forever, and continuing it in this introductory state, to a period, which it is foreseen will prove fatal to its everlasting happiness, and involve it in endless despair and horror? Is the Being who could do this worthy of our esteem? Is it reasonable, or possible, to love such a character? It is not.

It cannot fail to be observed, that such a proceeding represents the Almighty as both partial, and exceedingly cruel. Allowing me to put a case, which may be easily supposed. Here are two twin infants; they are healthy, they are promising. They grow up together to the age of two years; they are lovely,—they prattle in innocence, unconscious of evil. At this period they are separated; a wise providence removes one of them by the stroke of death;—its gentle spirit soars to the regions of the blessed; "for of such is the kingdom of God." The life of the other is prolonged upon earth; grows to maturity; is assailed by temptation; yields to the allurements of folly and vice; dies in the midst of its crimes and its guilt; and according to the system of the orthodox, is condemned to suffer the vengeance of heaven, in endless, and unutterable torments. The question occurs, how can the impartial justice and goodness of God be vindicated in such a procedure? Why was one of those infants, removed in its innocence to a state of blessedness, and the other suffered to remain upon earth a longer space, when it was known that misery and ruin would be the consequence of its lengthened years? Why was it not removed from the world with its twin companion?

This question can never be consistently answered upon any other principle than that of the "restitution of all things, spoken of by the mouth of all God's holy prophets;" when the wisdom of the divine proceedings shall be fully manifested, conformably with his impartial justice and goodness, emanating from his everlasting love. Separate from this principle, this animating consideration, the fondest parents, ought to desire and pray that all their offspring might die and be removed from them in infancy; rather than grow up to maturity, with the dreadful hazard of becoming fuel for "everlasting burnings."

To be deprived of reason is considered a great misfortune; but if the exercise of reason, by which alone we are made capable of moral action, exposes us to endless sufferings, idiotism which renders us incapable of crimes and of guilt, is a thousand times preferable.

The nature of love is always the same. It is the same in all beings who are capable of it. It is directly the opposite of hatred and ill will. It invariably seeks the good of its object, and that only. Hence the Apostle says, "love worketh no ill to his neighbor." It can never contradict itself, nor operate injuriously. Consequently God, who is the original fountain of all goodness and excellence; whose very nature is, and forever will be love, can never, in any of his proceedings, act contrary to this governing principle of the divine nature.—He can never inflict punishment, from motives of hatred, revenge, or ill will; nor from any motive but love; that love which worketh no ill; which consults only the best good of his creatures in the chastisements which he inflicts.

If these premises, and this reasoning be correct; which, I can scarcely think will be denied; the idea of eternal punishment, is utterly excluded;—it is impossible that it should be sustained. For surely no one will contend that punishment and misery without end, can proceed from a principle of love and good will.

Aware of the force of such an argument, founded upon the immutable love of God; an attempt has been made to evade it, by saying that, although the conduct of the Almighty towards mankind is governed by love, yet that this love is consistent with the eternal punishment of some, in order to perfect and perpetuate the happiness of others. According to this idea, the Supreme Being found it impossible (whatever may have been his inclination,) ever to make all his intelligent creatures happy; and that in order to make a part of them completely blessed, he found it necessary to render the other part forever miserable. That is, in plain language, that the felicity of some would be forever secured and perfected, by their seeing and hearing the endless groans and tortures of others.

How precious must the doctrine of eternal punishment appear, when such an argument is pressed into its service! And yet it must be allowed this is the very best argument that can be urged in favor of the doctrine. For, I appeal to the reason of every one present, to say, if eternal punishment is not intended to benefit the saints or angels in heaven, for whose benefit it is intended? Not surely for those who suffer it, if it be endless. And least of all can it be imagined that it is to add to the gratification or happiness of the independent Jehovah, the God of love:—God over all forever blessed.

Perhaps it will be said that this is mere reasoning upon the subject; and that man's reason, being frail and fallible, is liable to lead him astray;—that the Scriptures are a revelation superior to reason, and therefore revelation and not reason, is our guide in matters of religion.

In reply to this proposition, let it be remarked, that a revelation which is not addressed to our reason and understanding, has no just and reasonable claim upon our faith. If we are not allowed to reason upon the Scriptures—to examine into their meaning, and the evidence of their truth, how are we to be convinced, and assured that they are a revelation from God, and not a cunningly devised fable? Upon such a principle, the Alcoran of Mohammed, or any thing else, claiming to be a divine revelation, would be equally entitled to our belief; and for aught we could determine might be equally true.

Reason, my brethren, is the gift of God to man, and is far from being an enemy to religion, or opposed to divine revelation. On the contrary, it is confidently believed, and asserted without fear of contradiction, that the more the Scriptures are investigated—the more carefully they are examined, inquired into, and reasoned upon, especially if it be done free from the bias of preconceived opinions, and sectarian prejudices—with minds open to conviction and ready to embrace the truth—the more rational and consistent they will appear; the more shall we be convinced that they are a divine revelation given to man to exercise, assist, and enlarge his rational faculties, and direct him in his duty;—give him more correct and exalted views of the character of his Maker;—exhibit the unity of his nature and essence;—the harmony and glory of his

attributes;—his wisdom and power;—his justice and mercy;—his goodness and truth;—and his immutable and everlasting love.

To suppose that God's love to mankind depends upon their loving him; and is the consequence of it, is palpably absurd; and implies an utter impossibility. It would not be more inconsistent to say that man must first live and move, that God may give him an existence; or that he must exert faculties, that God may bestow them upon him. It supposes that virtue is an independent principle in man, and himself a self-existent and independent being. In fact, the idea that we must love God, before he can love us, represents the Creator as dependant on his creatures for the exercise, and even the existence of the most glorious attribute of his nature; nay of his very nature itself; for "God is love."

It would be altogether unnecessary and futile to dwell upon such an argument, were it not for the mystical and absurd theological speculations which have prevailed in the christian world and to which many still pertinaciously adhere.

We are told that God hates all the unconverted. That he loves no man until he is regenerated, has become a new creature, and is made holy. Then, and not till then, God loves him. If we inquire by what power, or operation a sinner is converted, or regenerated, we are told, (as a part of the same mystical theory,) that it is by the operation of the spirit of God.—But if God hates all men until they are converted and renewed by his spirit; the influence which produces that change must proceed from hatred. And of course God's hatred, and not his love produces the sinner's regeneration, and brings him to the knowledge of the truth! Of course it was hatred which pursued, arrested and converted Saul of Tarsus on his way to Jerusalem, and revealed to him Jesus the Saviour!!

I do not wonder, my brethren, that we are advised by many, to lay aside reason in matters of faith and doctrine, for reason has no alliance with such absurdities.

The love of God is the original source of all excellence. His love manifested to us, is the cause and not the effect of our loving him. On this point, the scriptures, especially of the new testament, are very explicit. A few plain passages, full to the purpose, addressed equally to our understanding, and our affections, will establish it beyond controversy. The declaration of our Saviour to Nicodemus, is alone sufficient, to supply the place of a thousand other testimonies. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Here we see that the design of God's sending his Son, was the salvation of the world; and the moving cause was his love. Christ is called "the Lamb, slain from the foundation of the world;" and St. Peter says he "was verily foreordained before the foundation of the world." Hence we infer with certainty, that God foreseeing that man would be a sinful being; still in love created him; and before his creation, in love provided for his redemption and salvation; consequently our love to God can only be the effect of his love to us.

St. Paul sets this subject in the clearest and strongest light, when he says. "God commendeth his love to us, in that, while we were yet sinners, Christ died for us." So far from hating mankind because they are sinners, it was as such, and in that very condition, he chose to reveal and manifest to them the freeness and greatness of his love, by an instance the most convincing and incontestible; the gift of his Son for their redemption. To the same effect, is the language of the beloved St. John, in the verses preceding the text. "In this love, (says he) was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have seen and do testify, (continues he) that the Father sent the Son to be the Saviour of the world."

Does this look as if he hated mankind because they were sinners; or that he could not love them, until they should first love him? Very far from this. St. Paul declares, that "when we were enemies, we were reconciled to God, by the death of his Son." So that God loves mankind even while they are sinners and against him. And on this ground our Saviour directs us to love our enemies and to do good to them that hate us; because in this we shall intimate our Father who is in heaven, "who is kind to the unthankful and the evil." If we must believe that God hates a part of mankind, where is the impropriety of our hating them also; and how shall we imitate God or be like him if we do not?

It is believed that a great part of the malevolence, and ill will, which prevail

among mankind, have originated in this principle, and are still perpetuated by its influence. The idea has been conceived, and inculcated, and has been supposed to have the sanction of scriptural authority, that God loves only a part of his intelligent creation; a chosen few; that for the other part, he never did, and never will have any affection: but from eternity designed that they should be the miserable objects of his hatred and wrath forever.—It was the opinion of the Jews, and especially of the pharisees, that God loved only the Jewish people; that the Gentile nations were outcasts and reprobates, to whom it was therefore improper to extend any of the civilities or charities of life.

The same principle, and the same spirit have descended to the christian church.—Hence the anathemas that, from time to time, from the press and from the pulpit, are denounced against supposed infidels and heretics; that is, such as believe not, and "follow not with us." Would to God that the intolerance and uncharitableness of these presumptuous arbiters of the fate of their fellow creatures, had been confined to the boundaries of time. But the supposed delinquents have been followed to a death bed, to the invisible world; pronounced unconverted and impenitent and by human authority, and a human voice, sentenced, down, down, down,—but I stop. Heavens and earth; that feeble worms of the dust, should assume the prerogative of the Judge of quick and dead,—should snatch the thunder bolts from the hand of Jehovah;

"And deal damnation round the land, On each they judge his foe."

But this arbitrary, tyrannical, and cruel system, cannot continue. Its days are numbered. It already recedes before the refulgent beams of the sun of righteousness; breaking through the thick mists of ignorance, superstition, and the vain traditions of men; and showing a God in Christ, reconciling the world unto himself, by the ministry of reconciliation. The man of sin, the son of perdition must be revealed, and that wicked taken out of the way; "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Then shall the nature and character of the Deity be more fully & gloriously manifested; and men shall be constrained to exclaim with the prophet "how great is his goodness, and how great is his beauty!" God's own day of light and life, shall beam resplendent upon this world of darkness and death; and love, which conquers all things; the fire of divine love, "which many waters cannot quench, nor the floods cannot drown," shall melt and assimilate every heart into its own image. Then, convinced that God is light, in whom there is no darkness; that he is love, without any mixture of hatred; love to all his creatures; love in all his acts, and in all his purposes, convinced that he loved us, before it was in our power to love him, we shall be constrained to love him because he first loved us. And loving God, we shall love our brethren also, even all mankind—the love of God being shed abroad in our hearts, by the Holy Ghost.

This is the very inference that St. John derives from the doctrine of God's love to us.—"Beloved, (says he) if God so loved us, we ought also to love one another.—Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." When this glorious doctrine of God's impartial, and unchangeable love, shall be believed and embraced by all; then will benevolence and harmony, peace and good will universally prevail; but until then, and whilst the doctrine of God's eternal hatred and wrath towards a part of his creatures shall be inculcated; so long may it be expected that envy, discord, and contention will exist, and shed abroad their baneful influence.

We have attempted, my brethren, to illustrate a subject, of all others the most interesting, and the most profound; which men and angels may contemplate with rapture; but which in its length and breadth, its depth and height, must still remain unexplored; unexplored; unknown; for it passeth knowledge;—it is the fullness of God;—"the fulness of him that filleth all in all." For, let the sublime declaration be repeated. Let it be proclaimed to the utmost bounds of being and intelligence.—A declaration, which for millions of worlds should not be erased from the records of truth;—which shall remain unalterable;—The sum of all hope; all happiness; and all heaven. "God is love."

And can it be imagined that this Almighty and benevolent Being would bring into existence, millions of intelligent creatures, for whom he had no love; but whom he foresaw he should hate, and abhor, condemn and punish, to all eternity? It is impossible. It violates every sentiment of reason and justice. It equally contradicts every principle of nature and grace. It envelops the attributes of the Deity in an eternal gloom; and unless perverted from their true and consistent import, it has no countenance in the sacred scriptures. It

were less absurd to deny the God that made us, than to believe him thus cruel, and tyrannical; divested of every amiable quality;—a Being whom we could not love if we would, and whom we ought not, if we could.

Very different from this, is the light in which the Supreme Being is represented in the excellent prayers of the Episcopal Church. They are uniformly addressed to him, as a gracious and benevolent parent, who loves all his creatures, and who hates nothing that he has made. The language of one of them is as follows.

"O most mighty God, and merciful Father, who hast compassed upon all men, and hates nothing that thou hast made; who wouldst not the death of a sinner, but rather that he should turn from his sin and be saved. Thy property is always to have mercy."—&c. According to the sentiment here expressed, God can never be unmerciful; consequently if he punishes, it will be in the character of a Father, and therefore it will not be an unmerciful or an endless punishment. Accordingly another of the prayers, is as follows. "O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness; for the glory of thy name, through Jesus Christ our Saviour."

That God does punish, or afflict mankind, is certain. That he does it in mercy and for their good is equally certain; "for he doth not willingly afflict, or grieve the children of men." He retaineth not his anger forever, because he delighteth in mercy.

It has been represented, and confidently asserted that God is willing to save all mankind, and that his mercy and love, and power, are sufficient for it, but that his justice is opposed to it; and cannot be satisfied with any thing short of the sinner's eternal punishment. My friends, what sort of a system must that be, which represents the Almighty as at war with himself; his attributes contending one against another. His love, his everlasting love and mercy, prompt him to will and desire, what his justice will never suffer him to accomplish!

"They set at odds heaven's righteous attributes, And with one excellence another wound, Main heaven's perfection, break his equal beams."

The scriptures, my brethren, know of no such obstacle to man's salvation; no such opposition, or contention, between the divine attributes; and reason revolts at the monstrous anomaly. God is one, and of one mind. His will and purpose are one. He is God and will do all his pleasure. His attributes are in constant and beautiful harmony; they are necessarily, forever united in the one living and true God, whose name is Jehovah; and whose nature is love; who is both "faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

This is the God we are called to love, and we are urged to it by the most powerful and persuasive of all arguments,—because he first loved us.—loved us in his counsels, before the foundation of the world; commandeth his love to us in that when we were enemies, we were reconciled to him by the death of his Son.—Loves us still; although we have strayed from him like lost sheep; and although he visits our sins with a rod, and our iniquities with stripes, his loving kindness he will not utterly take from us, nor suffer his faithfulness to fail. With these views of the divine character, we shall see ourselves under the highest obligations to love him who first loved us; and can scarcely fail to unite with the Psalmist, and say, "Let every thing that hath breath, praise the Lord."

[For the Christian Intelligencer.]

MR. BALFOUR'S VIEWS.

MR. EDITOR.—In your paper of January 2d, Mr. Balfour has addressed a communication to you, in answer to my inquiries in the Intelligencer of Nov. 14. But, unfortunately for me, (as has not been the case with most of his inquiries,) his first attempt has not given me entire satisfaction. I hope, however, the same lenity and indulgence which he has shown to others, will be extended to me.

Mr. B. does not deny that he is a Unitarian; and well he may not, since we have authority that he is a Unitarian and a materialist. The conclusion is then natural; if Jesus be a created being, one of Adam's offspring, and no human being has any spiritual existence, Christ had no real existence until he was born of his mother. This being the state of Mr. B.'s creed, it was natural to inquire, what Christ had to do in preaching through Noah before he had being. To solve this difficulty, he has seen fit to refer me to two passages of scripture. The first is 1 Pet. i. 11: the "spirit of Christ" in the prophets, foretold the sufferings of Christ, &c. But, be it remembered, according to Mr. B.'s scheme, Christ had no existence in the days of the prophets, nor until he was born of Mary. Let him reconcile this passage with his humanitarian and material system, before he uses it to obviate the difficulty proposed by me.

The second passage is Eph. ii. 11: that Christ came and preached to the Ephesians. This was after Christ had a conscious existence; quite different from his preaching through Noah before (according to Mr. B.'s system) he had existence. We therefore still wait to be informed, intelligibly and consistently, how Christ preached through Noah to the "spirits in

prison," according to the scheme of Mr. B.

On my second question, how temporal death could be the penalty for sin, if Adam was originally mortal? he has furnished me with a very singular answer. It is, in plain English, simply this; that Adam came to a premature death in consequence of his sinning! And what evidence has he that this was the fact? or, that God threatened him with a premature death, if he transgressed? We must wait further explanations to reconcile Mr. B.'s interpretations with his general creed.

Had Mr. B. known the views of "A Lover of Truth," he might have saved himself many remarks and questions which have no concern between them. He will have the goodness to attend to his own creed, without anticipating that of

A LOVER OF TRUTH.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, THURSDAY, JAN. 22.

VALUABLE ACQUISITION.

We learn from the last Trumpet, that a distinguished German gentleman, by the name of WILLIAM NAST, who has passed through the principal German Institutions preparatory to entering the ministry, was obliged to abandon his native land, has recently arrived in Pennsylvania, where he intends to labor as a preacher among the German population of that State and neighborhood. Mr. Nast is at present engaged in acquiring a knowledge of the English language, and in translating into German some of the most approved works by Universalist authors. When he can speak our language fluently, we trust he will preach and write in English as well as in his native tongue,—thus making himself the more extensively useful.

Considering his character, his acquirements and his highly respectable standing, we have reason to feel grateful to the Divine Being for such a valuable acquisition in the cause of truth. We bid him welcome, thrice welcome to this "land of the free"; to this asylum for the oppressed of other nations; and long may he continue in the enjoyment of our inestimable privileges of civil and religious liberty, and be the means of doing great good in the name of the holy child Jesus. The following account of Mr. NAST we copy from the Trumpet.

His father was a counsellor of the king of Wurtemberg. His parents were of the Lutheran denomination, and died while he was a child. His family belonged to that class of pious people, who, like the Methodists, but without their fanaticism, believed themselves, in a more particular sense, converted to God. He was educated strictly in these religious principles. In the fourteenth year of his age, having made the necessary progress in Latin, Greek and Hebrew, he was adopted into one of the first seminaries in his native country, and thus saw his greatest desire fulfilled.—His associates here were a set of "merry fellows, not at all thinking about their future destiny." Here he studied ancient literature, the higher branches of philology and universal history. These were preparatory to the study of philosophy and divinity at the University. The striking contradiction between the doctrines and the lives of the professors, gave him a contemplative turn of mind. He rather shunned society. His religious feelings became very ardent, and he read the writings of Zinzendorf and Swedenborg. "But," says he, "the more ardently I prayed, the more an uneasiness, inexplicable to me, was increasing. I felt myself every day unhappier. The world being too narrow for my heart, I felt into a discord with myself, and of course with God. Comparing good and evil, I found so horrible a superiority of evil, that I shuddered. From this darkness Jacob Bahmen's Aurora delivered me. It was a twilight, not the full blaze of the meridian sun. This world appeared no more a painted sepulchre. From a subsequent course of reasoning, I became fully convinced, that all sin and death must be swallowed up by eternal life, as revealed in Christ."

About this time he entered the higher Seminary of the University, where he studied philosophy, poetry, and divinity. At the sight of the established orthodox system, he shuddered, to use his own words, "as if he had seen the head of Medusa." He resolved to fight against the darkness. Cowardice he felt himself incapable of, since he had seen such glorious light. He openly confessed and defended all his views by treatises and disputations. He was informed he could not, in his situation, long pursue his present course. "This he well knew, and was rather surprised at the patience manifested by his orthodox professors. The reason of this indulgence he states to be, that one of the highest clergy in the country, who was also the President of the Consistory, was a brother-in-law to him. "In this strict orthodox man," says Mr. Nast, "he having been not a little disappointed at my preceding heterodox piety and 'mystical fancifulness,' now arose a holy wrath. After having pursued the first course of divinity in this Institution, I declared to him my determination to abandon this religious school and apply myself to other sciences, not willing to swear a terrible oath to preach a doctrine I did not believe. He, calling back the forlorn child of God, threatened me with his everlasting indignation, representing the consequences and misfortunes that would doubtless befall me. At last he assured me I should not receive a cent from my family to prosecute my studies farther, and that he would never grant me any professorship in my native country.—This answer I had anticipated; and having provided sustenance already by publishing some of my writings, I left the seminary.—All my pious sisters wrote me farewell letters, full of the warmest tears, particularly that dearest one, the wife of the very man above mentioned. Like the woman mentioned in your paper, she told me how severe and hard her duty was, how she struggled to alienate her affections from her brother, once beloved above all others of the family, but now become an enemy to God by embracing such erroneous sentiments.—Looking on these scenes as becoming con-

nected necessarily with this world, and turning off from the study of theological systems, I soon got rid of my grief; and beholding the glory of the Father full of grace and truth, I lived with a few beloved friends in a world of our own; i. e. in a high, beautiful and imaginative world, where we met the poets of olden time, and the philosophers and lofty spirits of all ages."

The close of Mr. Nast's letter shall be given in his own words:—

Here I must conclude. It would be a great satisfaction to me, to give you, at last, an account of my abrupt departure from my native home, and particularly my views of the doctrine once delivered to the Saints. But I find myself unable to proceed to further particulars. Indeed! what has been written was done with much labor, and in a language, to the idiom of which I am almost a stranger. I could not well express, what I had intended. Perhaps you are able to read German. If so, please let me know, and a full communication, if desired, shall soon follow; if not, I shall delay it until I find more leisure, and become able to write in the English language, to which I am devoting all my spare time.

My object in coming to this country was, and still is, to promote knowledge untrammelled by any human authority; but I feel a particular desire to disseminate truth, as it is in Jesus, to which all my feeble endeavors shall be directed to the utmost of my power.—May I soon have the pleasure of hearing from you again, and enjoy the fellowship of a sweet communion with the servants of our Lord! With the deepest feelings of friendship I will bid you, for the present, adieu!

Yours respectfully,

WILLIAM NAST.

AMERICAN BIBLE SOCIETY

The Editor of the Christian Mirror has politely forwarded to us a volume, (for which we will accept our thanks,) containing the Constitution, Twelfth Annual Report, Correspondence, &c., of the American Bible Society, from which we are able to collect the facts in relation to the operations of that Institution.

It will be recollected, that in the 46th number of our last volume, we copied, and made a few remarks upon, the following article from a New-York paper, presuming, from the writer's opportunity for obtaining correct information, that the statements therein made were true:

"The Society's Report for the last year represents them to have printed 134,629 copies of the Bible; of which they sold 127,357 copies—[for which they took the cash]—and gave away to the poor the immense number of 7,260 copies. But mark, reader,—while giving to the poor so generously, they received \$64,764 13, or eight dollars and ninety-one cents per copy for each Bible and Testament given away. Who would refuse to give away a Bible worth 50 cts., and take in return \$8.91?"

In the Mirror of the 26th ult. a communication over the signature of "A Friend to Truth," denying the truth of the above statements, and obliquely charging us (for merely having copied the above article, when we gave the authority from which we took it,) with "false representations," "abuse and calumny," &c., and calling us divers hard names, for all which we only say as Paul said of Alexander, the coppersmith, "The Lord reward him according to his works."

In our next paper we made an explanation to the Editor of the Mirror of the circumstances under which the article appeared in our paper, professed our readiness to correct any error there might have been in it, and requested him to send us a copy of the last Annual Report of the A. B. S. that we might know the facts in the case. He has complied with our request, and we now proceed to redeem the pledge we previously gave.

It appears from the Report, that "the entire revenue of the year, [commencing in May, 1827, and ending in May, 1828,] from all sources, amounts to \$75,579 93,"—and not \$64,764 13, as stated in the objectionable paragraph above.—That of this sum, \$4,758 55, have been given away in 7,260 Bibles, valued at the Society's prices.—That 127,347 Bibles and Testaments have been sold at \$49,047 10. This sum, we presume, makes a part of the \$75,579 93 received within the year.—That the disbursements on account of the Society, for printing, binding, paying travelling Agents, insurance, salaries to the Agent, Secretaries, Clerk and Porter, repairs on buildings, two lots of land in New-York, (at \$7,253 34,) &c., amounted to \$83,235 99,—making an excess over the receipts of about \$8000. This was more than met, however, by the unexpended balance in the treasury at the commencement of the year.—That the number of Bibles and Testaments printed within the year, was 118,750.—That the number issued was 134,607.

From the above statements it will be perceived how the error of the paragraph alluded to originated. We call it an error now; for we do not think that charity, or even justice, would require us to give it a "severer name," when it is considered how the subject might very naturally have presented itself to the writer. He probably reasoned in this manner: The American Bible Society manufactures Bibles for gratuitous distribution. The money collected for, and sent to that Institution, is given to enable it to print the value of it in Bibles, and when so manufactured, it is under obligations to give away all it has thus been enabled to print. Now, during the last year, no less than \$64,764 13, (this statement of the amount does not look like an intentional error, as it would be the policy of a designing person to represent the amount received by the Society greater, rather than smaller, than it actually was, since the larger the sum the greater would be the amount obtained for each copy,) were received by the Society from donations, contributions, &c.—With this sum they went to printing Bibles. They printed 134,629—(a person might innocently suppose they "printed" so many or they could not have "issued" them.) Having expended the \$64,764 13 in manufacturing 134,629 Bibles—this number ought then to have been given away. But instead of this, it appears they gave away but 7,260, and sold 127,347 for which they took their cash again. Now as they received \$64,764 13, to be expended in printing Bibles to be given away, and as only 7,260 were given away, and the remainder sold, the Society must have received from the public \$8 91 for each Bible and Testament given away. The error of this calculation, however innocently one might be led into it, is this:—The \$64,764 13, nor yet the true amount of \$75,579 93, was not received independently of the sum obtained by selling the 127,347 Bibles, which amounted to 49,047 10; or in other words, Bibles to this amount, exclusive of gratuitous distributions, were given away, i. e. so far as the Society manufactures Bibles and furnishes Auxiliaries, &c. with them at cost for the money sent it by the Auxiliaries, &c. It appears, then, that the Society expended \$83,235 99 and distributed 134,607 Bibles and Testaments, which would be about 62 cts. for each copy. 75,770 of these were Bibles and 58,827, Testaments. But this amount was not affec-

ted in procuring Bibles. Besides what was expended in printing and binding, and the other work connected with manufacturing books, probably not less than twelve thousand dollars were paid for land, given to travelling agents and officers of the Institution, &c. We do not know but these expenses are necessary; but we do believe that if any one of our printing establishments in Maine could have the offer of \$83,235 99 per year, they would agree to furnish more Bibles and Testaments than the A. B. S. have furnished within the last year, and of as good a quality too.*

"A Friend to Truth," (we should think he would more appropriately have called himself A Friend to Misrepresentation,) thinks he has made out that what we said of the orthodox becoming rich, is not true, because there are in the treasury of the A. B. S. but \$12,000 more than what the Society owes. In his remarks upon this subject he has little regard to "Truth," however great A Friend to it he professes to be. In the first place, we spoke of the orthodox institutions generally—(and there are not a few of them)—not confining ourselves to the A. B. S. and spoke of them as "becoming enormously rich." But "A Friend to Truth" represents us as saying that they were already enormously rich, and that their riches were in the treasury of the A. B. S. alone. Hence he inquires, after speaking of the property of the A. B. S.—"we shall find about \$12,000 in the Treasury. And is this the sum which constitutes the 'enormous riches of the orthodox,' as the editor of the Intelligencer would have us believe?" The editor of the Intelligencer never wished to have any one believe, that the sum in the Treasury of the A. B. S. or any other single institution "constituted" the whole riches of the orthodox. He said the orthodox, as a religious body, were "becoming" rich; and does it not look as if this were the fact, when a single Institution, after buying building lots in the city of New-York, erecting spacious and very costly buildings, purchasing all the expensive apparatus of printing offices, with no less than twenty-eight printing presses, eight of which are worked by steam, paying salaries of Agents and other officers, &c. &c., can say that in no more than twelve years it owns all this property and still has \$12,000 in its Treasury?

"A Friend to Truth" may not call all this "riches," but really it seems to us that an establishment which can accumulate so much while it professes to convert all its money into Bibles for gratuitous distribution is "becoming rich," to say the least. But he throws out of his calculation all the property the Institution owns in lands, buildings, machinery, &c., and considers the Society as worth only what is unexpended in the Treasury, viz. \$12,000, whereas the probability is, it is worth in real estate, notes, &c. &c., nearly a hundred thousand dollars. We are not now objecting to the wealth of this institution. If it is becoming rich, we are very willing, providing it will devote its treasures to the sole and only purpose of supplying the destitute with copies of the word of God, "without note or comment."

* The Publisher of this paper hereby offers to supply the A. B. S. with 75,000 Bibles and 58,000 Testaments, well printed and bound, each year for ten or twenty years, for the sum of \$45,000 per year, and deliver the same on his own expense and risk, at the principal seaports of the U. States, in such proportions as are needed; provided the Society will furnish him, free of charge for the time, the stereotype plates, presses, and tools necessary for the manufacture of the books, that are now in its possession. This offer, if accepted, would furnish the Society with Bibles and Testaments, at about 45 per cent. nearly one half, less than they cost last year. This arrangement would also leave in its possession, unexpended in a great degree, the Society's buildings, and a considerable revenue might be received from renting them.

GOSPEL HERALD

AND UNIVERSALIST REVIEW.

We have received the 1st No. of a new paper, published in New-York city, by A. C. THOMAS, and edited by Rev. T. FISK. The number before us is well printed and well filled with useful and interesting matter. It is designed to take the place of the Olive Branch, and when the editor tells us that "no communication that tends to impeach the veracity of the Holy Scriptures—or to weaken our belief in Divine Revelation—will, under any circumstances whatever, be admitted into our columns, unless it be for the purpose of refuting it,"—we presume he means to be understood that the new publication shall be of a different character from the Olive Branch. Each No. will contain a sermon from some Universalist minister; also brief, pithy and pungent reviews of some orthodox publications; biblical criticisms; brief commentaries upon controverted texts; moral essays, &c.; besides other interesting and useful matter. The editor has received upwards of two hundred unpublished MSS. from the celebrated Dr. Belsham, of London, which he is at liberty to publish in the Herald and Review. The paper is published every other Saturday in an octavo form, each number containing 16 pages, and having about two thirds as much printed matter in it as is in this paper. The price is one dollar per annum, in advance. The work is favorably situated for an extensive patronage, and we have no doubt it will deserve and obtain it.

We extract the following "pithy" anecdote from the first number.

"The wicked shall be turned into hell," &c.

MR. EDITOR.—Did you ever hear what a sad plight one of Mr. Murray's opponents got into, in bringing forward this passage as evidence against Universalism? Mr. Murray had been challenged to dispute with a certain minister, who felt great confidence in his argumentative powers, and greater perhaps in believing that Mr. M. had none. The disputants met, and Murray's opponent, with great self-assurance, commenced the debate thus: "Mr. Murray," said he, "do we not read, that 'the wicked shall be turned into hell, and all the nations that forget God'?—Get them out if you can." Mr. Murray, with his accustomed shrewdness, immediately replied,—"Sir, do we not read, that 'death and hell delivered up the dead that were in them'? Get them back again if you can!"

Publius Scipio used to say, that he was never less idle than when he was most at leisure, and that he never was less alone than when no one was with him.

¶ We hope Mr. Rayner will not be dissatisfied with the liberty we have taken in publishing his excellent sermon on our first page. We believe it is calculated to do good; and this is the reason why we have inserted it in our columns, presuming that he is as anxious good should be done as we are.

¶ The Editor of the Mirror has inserted a communication in his paper from a Universalist, verbatim

et literatim et punctuatim as it was written, without correcting a single grammatical error, intending, we presume, thus to raise the laugh against the writer, at the expense of his argument. Is this generous? Is it gentlemanly? It seems to us that if an Editor consents to publish a communication at all, he is bound in honor to correct whatever bad spelling or other grammatical errors there may be in it; otherwise, he should withhold it. Few persons write correctly enough for the press. If the Editor of the Mirror thinks he is justified in publishing "Philo's" article as he has done, we can present him in our columns with an article sent us by one of the most distinguished Congregationalists in this county, printed verbatim, as an offset for "Philo's" bad grammar.

MEETINGS OF ASSOCIATIONS.

The Kennebec Association will meet in Bowdoinham next Wednesday and Thursday: The York, Cumberland and Oxford, in New-Gloucester in a week from that time, (4th and 5th of Feb.) The Penobscot, in Wiscasset in a fortnight from that time, (11th and 12th of Feb.) The Washington, in Hampden in three weeks from that time, (18th and 19th of Feb.) We hope Delegates from every Society will endeavor to be present at their respective Associations, or that where it is not possible for them to attend, Societies will see that their condition is particularly represented by letter. It should not be forgotten, that at each of these meetings seven lay delegates are to be chosen to represent the several Associations in the next Maine Convention. Care should be taken that such brethren be elected as will attend the meeting of the Convention in Readfield, in June.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

LETTER NO. XII.

MY DEAR W.—It was probably about mid-winter, that Beattie, in a more than usual melancholy and pensive state of mind, wrote the following lines:

"But when will Spring visit the mouldering urn!
Oh! when will day dawn on the night of the grave."

At the close of the year I have observed a more than usual melancholy cast of feeling and thinking among the New-England editors of newspapers. The swift progress of time, seems, in their view, to be pushing us irresistibly on to the shades of darkness, death and oblivion. They place before our view the varied ill which affect us here. Our characters, say they, are torn peace meal by scandal and dejection;—malice and envy misrepresent our best actions;—the fire, the winds, and the waves, destroy our property;—the haughty rich man and the self-righteous hypocrite sneer at us; death deprives us of friends, dearer than life, &c. &c. True, in our passage from the cradle to the grave, many and sore evils visit us, which no foresight can prevent, nor prudence escape; and were we here to "shut the book," with the editor of the Evening Bulletin, we had better never had opened it. In the language of the Poet I have quoted, there would be nothing but "destruction before us and sorrow behind." But, is there not another side to the picture? Has life no pleasures? Whoever relieved distress, raised a sinking, drooping spirit from despondency and gloom, gave bread to the hungry, clothed the naked, or in any way relieved distress, without sensations of felicity? Is there no pleasure, no happiness in the sweets of friendship—in social intercourse with the wise and good—in improving and elevating the mind by the acquisition of science, literature, knowledge and correct taste? Is there no pleasure in improving our condition so as to enable us to increase the happiness of others? And love, honor, friendship, affection, empty sounds?

But I will not here "shut the book."—I believe with my Poet that "beauty immortal awakes from the tomb." I thank my Creator that he neither permits a cold philosophy which would terminate my existence with the grave, nor the fear of never ending misery to disturb my peace. Why tremble, why despair, because we must walk through the dark valley of the shadow of death? Can any part of the creation of God be ever indifferent to him—out of his control or care? Can man, whom he created in his own image, ever cease to be the object of his love? If so, why did he give him a mind which could glance through the long vista of time and extend its flight to the seats of never ending felicity? Why have this ardent hope, amounting to almost positive belief, that we shall again rejoice those friends who have been separated from us here, and in the abodes of endless delight, enjoy them, with that never ending pleasure, which eye hath not seen, nor ear heard, nor the heart of man conceived?

Is this reason and truth; or is it fiction? If there is a Creator of all things, which I think no man of common sense can doubt, will he create virtuous hopes, holy expectations, a longing after immortality, on purpose to disappoint and annihilate them? To believe it must impeach his wisdom and his goodness. It is improbable for a good Being to create an intelligent, thinking, sensitive being like man, and then make his being, his existence a curse to him, which must be the case if we eventually suffer more than we enjoy. If so the greatest good possible was not designed, and therefore the designer was not the best of Beings—a belief worse than Atheism!

That there are evils in this world both natural and moral is readily admitted. We feel the effects of them every day of our lives. Why they are permitted I know not, and in this state I do not expect to know; the knowledge would be no use to me now, nor can I say that it ever will be. Infinite wisdom has permitted it, for some

wise purpose; and that he will eventually educe good from it I fully believe; when it is no longer necessary it will end. It is not wise in us to bend, despond and sink because evils exist in this life. Why give up our days to misery and woe, because evils exist, evils of a short & transitory duration, and notwithstanding their dark appearance, may be blessings in disguise? Why not console ourselves with the assurance, that we have an eye to guard us which never slumbers, an arm to protect us, which nothing can resist, a friend and a Father who will never leave nor forsake us, and that when we walk through the dark valley of the shadow of death, we need fear no ill, for his rod and his staff will protect us? These facts are as well confirmed by the reason and nature of things—the law of God written on the heart, as by the recorded testimony of Prophets and Apostles, and by him who came to seek and to save that which was lost.

Yours sincerely D.

[For the Christian Intelligencer.]

Ba. DEWE.—I send you enclosed, a copy of a letter which was sometime since handed to Rev. Mr. Streeter. As your columns are open to a friendly discussion of the great subject of christianity, I have thought proper to give that gentleman an opportunity either publicly to explain himself, or to redeem a pledge which he gave in a public congregation. I have been told both by my own friends and his, that they viewed his remarks in the light of a challenge. It was under this impression that my letter was written. Common courtesy at least required an answer; but from some unaccountable reason I have received none. As Mr. Streeter is looked up to as a champion, by many of his friends, let him come forward and give universalism the "fatal blow." Let the public be benefited by his extraordinary powers; and should he succeed, I pledge myself to renounce my sentiments and embrace his.

F. M.

Hampden, Jan. 9, 1829.

LETTER.

TO REV. ELISHA STREETER—Strong.

Farmington, Aug. 1, 1828.

DEAR SIR,—It is from the impulse of that regard, which I have for what I consider truth, that I am induced to engage in a controversy, which you are said to have solicited in the neighborhood of this place. Those only, who are conscious of the weakness of their cause, are opposed to candid investigation. The champion of truth, in imitation of the Divine founder of the Christian religion, will fearlessly contend for those principles, which he considers essential, appertaining to the gospel of Jesus Christ. Whenever the doctrine of celestial truth is perverted, and other principles diametrically opposite to it, are taught in its room, the faithful watchman upon the wall of spiritual Zion, will, at all hazards, use his exertion to expose their fallacy and arrest their progress. It was this consideration, undoubtedly, that induced you to challenge any Universalist to a friendly discussion of this momentous subject; and it is this, which impels me to stand forth in defence of that truth, which I humbly conceive has God for its author, and the salvation of a sinful world for its end.

I am happy in being informed that you frankly acknowledged your readiness to receive light from any quarter; and should you be convinced by revelation and reason that the doctrine of the "restitution of all things" is a divine truth, you would cheerfully adopt and advocate that principle. If this be the sentiment of your heart, I have strong reason to hope that, we shall soon have the co-operation of your influence and distinguished gifts in that extensive field where the harvest is truly great but laborers few. I have been some years advocating the doctrine of the final holiness and happiness of all mankind, from a full conviction, beyond the shadow of a doubt, that this truth perfectly accords with what God has manifested in the great volume of nature and revelation. But should you succeed in convincing me that I am in an error in this respect, I will, without the least hesitation, make a public declaration of it, and no longer open my mouth in its defence.

With regard to the mode of this discussion, I would observe that several weighty considerations urge the propriety of having it written.

1st. A verbal debate generally brings together a large assemblage of people whose attention is attracted more by the novelty of the case than by the great subject in dispute. They come with their prejudices, and the reasoning and sentiments of both, are misrepresented.

2d. In all public debates, the disputants too often indulge themselves in personalities, which may tend to divert the attention of some, but none will surely be instructed.

3d. Important omissions will be the necessary result, as it is impossible to make that preparation which the greatness of the subject requires.

These are a few of the reasons of my preference of an epistolary correspondence. Should you be of a different opinion you will please to exhibit your reasons for it. At any rate I shall not shrink from the contest.

In your answer to this, you will exhibit the principles which it is your design to support, involving our difference of sentiment, and you shall have an early answer.

Yours with sentiments of high respect,
FAYETTE MACE.

Rep. Elisha Streeter.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, THURSDAY, JAN. 22, 1829.

Rev. CALVIN GARDNER,--Duxbury, is appointed AGENT for the Intelligencer.

STILL EARLIER.—The western mail now arrives at this place every day from Boston at 9 o'clock P. M. We are now able to obtain the Boston news of Wednesday and send it back in our paper as far as Portland Thursday evening. This paper contains as late Boston news, according to date of it, as the Trumpet does.

SENATORS TO CONGRESS. On Thursday of last week Hon. John Holmes of Alfred was chosen by our Legislature Senator to Congress, to fill the vacancy occasioned by the resignation of Gov. Paris. He will hold his office 4 years from the 4th of March next. Mr. H. has proceeded to Washington to take his seat.

On Friday last, the Legislature made choice of Hon. Peleg Sprague, now Representative in Congress from this district, a Senator in Congress for 6 years from the 4th of March next, to take the place of Gen. Chandler, whose term of office will then have expired. Mr. Sprague's promotion to the Senate will make a new election necessary in this district.

David Crowell, of Whitefield, has been elected Counsellor in place of Mr. Farley who declined accepting the office.

Mr. Holmes resigned his seat in the House, and left Portland on Saturday last, for Washington.

CONGRESS. Every thing at Washington goes on harmoniously. The representatives of the Nation attend to the business before them and seem to have little or nothing to do with political contention. The Jackson men enjoy their triumph with moderation, and the Adams men submit without murmuring. Much mutual respect is said to exist between them,—a proud and honorable state of things, after so fierce a contest. Mr. Adams is represented as bearing his defeat pleasantly, preparing to retire, and to leave the government in the hands of one whom when persecution threatened to beat him down he eloquently and successfully defended; and Gen. Jackson remains at his Hermitage waiting, Cincinnati like, to be officially notified of his election, when without parade or ceremony he will proceed to Washington to enter upon his duties as President. May the country be more united and enjoy more political peace during the approaching four year of his administration, than has been experienced under Mr. A's administration.—No one we think can wish to see the return of another such a contest as has lately terminated.

We find but little in the proceedings of Congress which would be interesting to our readers. The business does not seem to be very interesting to us in this quarter. Petitions to stop the mails on Sunday are pouring in from all directions; one has been sent from a town in this County, which must be greatly disturbed by the mails as none pass through it any day of the week.

SHOCKING. During the extreme cold on Monday morning, the 12th inst. the schooner Albert, Capt. J. Shute, master, lying at Bishop's wharf in Belfast, was mostly consumed by fire, and two men, Thomas Reed and G. W. Meriam, son of Hon. John M., were burnt to death in her. After the fire was extinguished by scuttling the vessel, the bodies of these unfortunate men were found lying near the foot of the stairs and taken out. The fire is supposed to have caught under the fire-place by the heating through of the bricks.

We had a few days sleighing the former part of last week, but heavy rains and warm suns since have carried it off.

Hon. Josiah Quincy, late Mayor of Boston, has been appointed President of Cambridge University.

GEN. SCOTT. The Report of the Committee in the U. S. Senate on the subject of Gen. Scott's petition, is unfavorable to that officer. He will probably resign.

Hon. Mr. CLAYTON has been elected Senator from Delaware for six years, in place of Mr. Ridgely. Mr. C. formerly held a seat in the Senate.

MORGAN ALIVE. By a letter received a few days since in Boston from Smyrna, and published in the Boston Courier, it is rendered next to certain that Morgan, of masonic memory is still alive and in Smyrna. The letter says that "he has turned Turk for life. He spoke to me yesterday when I went ashore, and told me the whole affair of his leaving his native land, which I shall relate to you on my arrival."

James Fenner and Charles Collins are nominated for re-election as Gov. and Lieut. Gov. of Rhode-I land.

The Legislature of Massachusetts have re-elected Hon. Nathaniel Silsbee, Senator to Congress for the next six years.

[From the Boston Evening Gazette.]

Latest European Intelligence.—We have received our London and Liverpool files of newspapers to the 22d of Nov. by the packet-ship Liverpool, which arrived at this port last evening. On looking over them rapidly they do not appear to contain any advices from the armies on the Continent of particular importance. It would seem that the winter campaign in Turkey would be confined to the siege of Silistria on the part of the Russians and the defence of Varna. The capture of the latter fortress had enabled them to maintain their advanced position. The attack on Shumla had been abandoned for the present.

The King of England had been seriously ill, but after considerable and very severe depletion he was so much better as to think of attending a Cabinet Council—but a relapse prevented it.

Patras surrendered to the French troops on the 30th Oct. after a bombardment of four hours. This event completed the evacuation of the Morea by the Turks.

The town of Bajazet, in Asiatic Turkey, having been abandoned by the garrison, has surrendered to the Russian troops.

A Russian bulletin is received relating to the operations of the army from the capture of Varna to the 27th of October.—Prince Eugene of Wittenburg went in pursuit of Gen. Omer Vronie, who retreated towards Constantinople, on the night of Oct. 11 to the Kamischik, which he crossed, and took a strong position near Petrokoi, on the left banks of the Kamischik. After the capture of Varna, the 6th, 7th and 3d corps were withdrawn from the position before Shumla, the two former to Varna, and the latter to take up a position on the road to Silistria.

A Constantinople article, of Oct. 27, says—"Here the fall of Varna is not regarded as decisive of the issue of the war. It has not discouraged the people, nor shaken the firmness of the Sultan. All the men, in this city, able to bear arms, are marching—and troops are daily arriving from Asia, and Gallipoli, and depart for the army. The borders of the Black Sea are to be garrisoned. The Sultan is making preparations for a winter campaign, and he will have, in less than three months, 400,000 men under arms, not including those in garrisons; the contest in the spring will be terrible, and perhaps Europe will never have seen a struggle more bloody and furious."

Jussuf Pacha, who surrendered Varna to the Russians, had arrived at Odessa, and was received by the Russians under a salute of 11 guns.

The Emperor of Russia seemed tired of the war. The Sultan still maintains his determination to defend his dominions from invasion to the last extremity.

It was asserted that the Russians were about to retire beyond the Pruth.

It was supposed that negotiations would ensue, and that diplomacy would take the place of the sword. Russia and Turkey keep aloof, each thinking that it would be humiliating, and an evidence of having been worsted in the contest, to offer negotiations. It is said that the King of the Netherlands and the Emperor of Austria, have severally proposed mediations between them, but without success.

A new levy of 300,000 men has been ordered in Russia.

The Tariff. A writer in the New-York Advocate says:—200 sailors employed for a year, will bring us all the bar iron that we purchase from abroad—whereas it would employ 10,000 men to make it.

Fifty sailors will bring us the woollen goods we annually buy of foreign nations—and yet it would require 70,000 hands to manufacture them.

Forty sailors are all that are employed in bringing us the foreign hemp we consume—and yet to raise this would employ 6000 men.

Thirty sailors would bring us the silk goods we purchase of other nations—and yet to prepare these silk goods ourselves, would give employment to 100,000 men, women, and children.

Is there, then, no great national measure to be found, in so shaping the laws of Congress as to employ 100,000 men and women in the silk trade—6000 men in raising hemp—70,000 men, women and children in making woollens—15,000 men in making bar iron, &c. &c.—rather than in employing 320 sailors, and 320 only in importing these goods?

Will it be pretended that the business of these sailors would in such case be destroyed, and that therefore, such a measure ought not to be adopted.

Allowing this to be true, who ought to suffer—320 seamen, or 190,000 persons on land?

Yet, who is there so blind as not to see that these 190,000 persons would furnish the materials for employing these 320 sailors quite as much for their advantage, and of the nation into the bargain, as at the present moment? And if employment for the sailor will in no way be diminished, what has the ship builder to fear.

Fire at Thomaston.—On Friday, night last the Cotton Factory at Mill river in Thomaston was entirely destroyed by fire. So rapid was the conflagration that not a single article was saved from the building, the loss of which with the contents is estimated at 15,000 dollars, part of which was insured by the Aetna Insurance Company, Hartford. The fire is supposed to have originated in the basement story, near the furnace. The loss falls principally on Messrs. Snaith, Gee and Thatcher, who are said to be industrious and enterprising young men, who had purchased the establishment only this last season, and had put into it a large quantity of new and valuable machinery. The factory was surrounded by wooden buildings, one of which was only 12 feet distant, but were all saved by the exertions of the citizens.

Maine Gaz.

A Wrestling Match.—A man lately undertook to wrestle with a half pint of Brandy. First, he took Brandy down, with great ease; but the day was won by Brandy, who took his antagonist down, and held him for the space of three hours! when he suffered him to rise.—Berkshire Am.

Historical Fact.—Mr. J. Taygart, was elected a Senator from the county of Columbiana to the second General Assembly of the State of Ohio. He appeared and made the necessary oaths, and took his seat; in a few days he became melancholy, which soon progressed to insanity. In his insane ravings he disclosed that he was not thirty years of age when he took the oaths of his office and his seat, and that his conscience upbraided him with the commission of perjury, in taking an oath to support the constitution, and at the same moment taking a seat in violation of its provisions. From this insanity he never recovered, and survived his commencement but a few months.—Cincinnati Gaz.

We have written to Br. Mace, of Hampden, requesting a copy of the Discourse he delivered at the Dedication in that town on Christmas day, and hope to be able to present it to our readers soon.

TO CORRESPONDENTS.

"N. C. P." is necessarily excluded this week by the pressure of other matter. Our correspondents must wait patiently, they shall all be heard in due time.

MARRIED.

In this town, on the 15th inst. by Rev. Mr. Atwell, Mr. John D. Gardiner, to Miss Ann Millikin. In Hampden, by Rev. Fayette Mace, Capt. Alonzo Emery, merchant, to Miss Lucia Hopkins. In Union, by Rev. J. B. Dods, Mr. Henry Jameson, to Miss Chloe L. Mero, both of U. In Norway, by Rev. Mr. Murray, Mr. William Hall, to Miss Almira Pike. In Lewiston, by Dan Read, Esq., Mr. Charles T. Read, to Miss Cynthia Swift;—by the same, Mr. Frederick Dana, to Miss Abigail Read.

DIED.

In Hallowell, on the 15th inst., of a rose cancer in the neck, Capt. Samuel Walker, aged 66, formerly of Duxbury, Mass. In Augusta, on Thursday last, Mr. Kendall Nichols, aged 61. In Hebron, Mr. David Marshall, aged 78. In Quincy, Capt. Amos Lincoln, formerly of Boston, aged 75 years, and uncle of the Governors of Massachusetts and Maine—a patriot and soldier of the Revolution,—he was one of the intrepid band who consigned the Tea to the ocean, in 1783—and commanded a company of Artillery during the first years of the Revolution, and sustained through life the character of an undeviating disciple of Washington, and that of an honest, useful man. In Hingham, on Sunday, suddenly, Mr. Ezra Lincoln, aged 73, brother of the above.

M. B. F. O. F.

At the New Masonic Hall on Wednesday evening, Jan. 28, at 6 o'clock.

QUESTION FOR DISCUSSION.

Would it be expedient for the government of the United States to establish a territorial government and a military post at the mouth of the Oregon river or elsewhere on the coast of the Pacific?

JOS. ADAMS, Scribe.

Jan. 22, 1829.

TAILORING BUSINESS.

JAMES ELWELL has formed a Copartnership with ROBERT WILLIAMSON, who has been employed for some time past, as a Cutter, in one of the first establishments in Boston; and they will carry on the above business, in the second story of the Brick building lately erected by J. Elwell, in this village, under the firm of

ELWELL & WILLIAMSON.

They feel confident that they shall execute their work in a style not inferior to any in the State; and hope by strict attention to business to share a portion of public patronage.

JAMES ELWELL, ROBERT WILLIAMSON.

Gardiner, Jan. 13, 1829.

N. B. UNIFORMS of any description made at short notice and in the latest and most fashionable style.

Also—CUTTING of every description executed at short notice. 3m

BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the UNIVERSALIST HYMN-BOOK, prepared for public and private devotion, by Rev. Hosea BalloU and Rev. Edward Turner.

This edition has been revised and corrected, and much improved, without altering in the least the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship.

The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars a hundred.

All orders addressed to the Publishers, in Boston, or to P. Sheldon, in Gardiner, will be promptly executed, and upon the most liberal terms.

January 22, 1829.

To the Honorable Senate and House of Representatives of the State of Maine in Legislature assembled, January, 1829.

THE undersigned respectfully represent, that there is a great and increasing travel across the Kennebec River at Gardiner and Pittston, in the County of Kennebec, and that the public accommodation and convenience would be greatly increased by the establishment of a ferry across said river, in which Horse boats or Steam boats of a large size and convenient construction shall be used. The advantages of this mode of conveyance are numerous, and may be readily understood without particular enumeration. Among them it however may be remarked, that the rates of toll will bear great reduction below any established ferry across said river. The undersigned therefore respectfully pray, that they and their Associates may be incorporated by the name of the "Kennebec Ferry Company," with power to establish and maintain a ferry across Kennebec River at the village of Gardiner, with boats to be moved by horse or steam power, with power to receive such toll as the Legislature may establish, and the usual powers and restrictions of bodies corporate and politic.

R. H. GARDINER, and 10 others.

STATE OF MAINE.

In SENATE, January 10th, 1829.

On the Petition aforesaid, Ordered, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published in the Christian Intelligencer and Eastern Chronicle, a newspaper printed at Gardiner, fourteen days at least, before the fifth Wednesday of the present Legislature, that all persons interested, may then appear and shew cause, (if any they have,) why the prayer of said Petition should not be granted.

Sent down for concurrence.

NATHAN CUTLER, President.

In the HOUSE OF REPRESENTATIVES, January 17th, 1829.

Read and concurred.

GEORGE EVANS, Speaker.

A true copy of the foregoing petition and order thereon.

Attest: EBENEZER HUTCHINSON, Secretary of the Senate.

PROSPECTUS

OF THE UNIVERSALIST PREACHER.

THE Universalist Preacher will be published monthly, in the city of New-York. Each number will contain two (or more) sermons from some Universalist Minister—making at least THIRTY to the volume. It will be printed on good paper and new type, and afforded to subscribers at the very low price of FIFTY CENTS PER ANNUM!! It will be published at this unusually low price, for the purpose of enabling our brethren to circulate it gratuitously, as a means of preventing the deleterious effects of the numerous orthodox tracts, magazines, and pamphlets, with which our country is inundated. Societies or individuals forwarding five dollars, shall receive eleven copies. The friends of liberal christianity are respectfully and earnestly requested to use their influence in obtaining subscribers. All communications to be directed to the Editor, or Publisher, New-York. The first number will be issued in the month of January, 1829.

TO THE PUBLIC.

THE Subscriber would inform the public, that certain persons did, some time since, obtain a certain Patent Right, claiming for their improvement, a Reaction principle, or action two ways, vainly supposing that they were about to alter one of the fundamental laws of mechanism, by gaining in time without a loss of power, or gaining in power without a loss of time. This foolish idea they attempted to demonstrate by constructing a Press for Hay, &c. with two fixed horizontal boxes, one on each end of a horizontal frame. In these boxes the hay or cotton was to be put, or stored, vertically, and the reaction power applied to both boxes at the same time, horizontally; thus they expected to press two bales with one and the same power, in the same time that it took to press one; but they failed in their purpose, both on account of reaction, and mode of stowing and pressing,—for it was found impossible to confine fibrous materials with bands, that are stowed and pressed at right angles with the stowing.

It is well known in Maine that Mr. Moses B. Bliss, of Pittston, Kennebec county, has recently made an important and useful improvement in the construction of a Press for Hay and other fibrous materials, and secured to himself the exclusive property of said improvement, by taking out Letters Patent for the same under the Seal of the United States, which property he claims, principally, from having made his box to revolve upon trunnions, which project from near the centre of its largest sides, so that it may be turned to an upright position for the convenience of filling and stowing, and then to a horizontal one for pressing. The other part of his specification has nothing very particular in it, except in moving the machine by means of gear-work and a small cog-wheel affixed to the axle of a large pair of locomotion wheels. This Press Mr. Bliss has had in successful use for many months, and it has been fully tested by those well qualified to judge of its merits, and met their decided approbation. He has effected in this machine what has long been a desideratum, viz. to have a moveable press; and to have it moveable, it is necessary that it should be horizontal, and to have it horizontal, there must be a revolving box.

Why I would draw the attention of the public to the specification above, is, because the said persons have abandoned their press on the reaction plan, and imitated Mr. Bliss in every particular except the revolving box, and are now attempting to palm off this imitation press under their credentials for a reaction power.

The public are advised to compare the specifications with the model now exhibiting.

CALVIN WING.

Gardiner, Dec. 31, 1828.

The Publisher of the New-England Farmer is requested to give the above three insertions, and forward his bill to Calvin Wing of this town.

PRINTING

Of all kinds executed with neatness at this Office.

POETRY.

[The following lines were written by the late SAMUEL B. PARKS, M.D. of Attleboro' (Mass.) at the age of 15. We have before spoken of him as having been a young man of uncommon attainments for his age. A volume of his writings—embracing but a very small part, however, of all he wrote fit for publication—has recently been published in Plymouth. The lines which follow were first published in the Providence Gazette.]

THE STILL SMALL VOICE.

1 Kings, xix. 9-14.

The whirlwind passed by in the pride of its might,
And the steep rocks of Horeb were shook with affright.
It seemed as Omnipotence rode in the air,
But the prophet moved not—for the Lord was not there.

Then hard on the wind came the earthquake's far shock,
And reared every mountain, and shook every rock.
The sons of the mountain sunk down in despair,
But the prophet was silent—the Lord was not there.

Then the forest was wrapt in a column of fire,
And its beams at the glare of destruction retire;
But the wreath of the flames, as they curled in the air,
Were unseen by the prophet—the Lord was not there.

Then a still, small voice through the deep cavern stole,
It breathed inspiration, it thrilled through the soul—
It was heard in no whisper, it was seen in no glare;
But it spoke to the heart—for Jehovah was there.

SONNET TO WINTER.

Welcome to thee, in all thy loneliness!
What though the flowers of spring no longer bloom,
And summer's sweets are slumbering in the tomb,
Stern winter! I do not love thee less.

There is a grandeur in the raging storm,
That wheels its course in giant fury by—
A power—a majesty in yonder sky,
That spreads its mantle o'er thy haggard form.

Come from thy home upon the mountain's height,
Thy brow encircled with eternal snow—
Let all the winds of heaven connecting blow,
And urge thy spirits on their gloomy flight.

Come, on the wings of Time, that never tire,
And sweep, with hurried hand, tired nature's trembling
lyre! W. G. C.

MISCELLANY.

CIVIL GOVERNMENT

OF THE

STATE OF MAINE.

For the Political year—1829.

ENOCH LINCOLN, Esq., Governor.

COUNCIL.

CALB EMERY, JONATHAN G. HUNTOON,
PHINEAS VARNUM, RUEL WASHBURN,
DAVID CROWELL, SIMON STETSON,
JOHN S. KIMBALL.

EDWARD RUSSEL, Esq., Secretary of State.
ELIAS THOMAS, Esq., Treasurer.

SENATE.

NATHAN CUTLER, Esq., President.
County of York.
Joseph Dane, John Bodwell, Abijah Usher, Jr.

Cumberland.
Jonathan Page, Andrew L. Emerson, George Rich-
ardson.

Lincoln.
Syms Gardner, Ebenezer Hilton, Halsey Healey, James
Drummond.

Hancock.
Aaron Holbrook, Andrew Witham.

Washington.
Obadiah Hill.

Kennebec.
Nathan Cutler, Sanford Kingsbury, Joshua Cushman.

Oxford.
George French, Nathaniel Howe.

Somerset.
Ebenezer S. Phelps.

Penobscot.
Solomon Parsons.

Ebenezer Hutchinson, Secretary.
George C. Gatchell, Assistant.
Rev. Ichabod Nichols, D. D. Chaplain.
Samuel Haynes, Messenger.

HOUSE OF REPRESENTATIVES.

GEORGE EVANS, Esq., Speaker.

County of York. John Holmes, Alfred,
Samuel Sands, Buxton; Richard Shapleigh,
Berwick; Daniel Deshon, Biddeford; Philip
Hubbard Cornish; James Goodwin, Eliot;
Jabez Bradbury, Hollis; Joshua T. Chase,
Kittery; Edward E. Bourne, Kennebec;
Daniel W. Lord, Kennebec; Nathaniel
Hill, Lyman; John Sanborn, Limerick;
Nathaniel Clark, Limington; Thomas M. Went-
worth, Jr., Lebacon; Gamaliel E. Smith,
Newfield; Abner Keizer, Parsonsfield; Gid-
don Tucker, Saco; John Powers, Sanford;
Aaron Hubbard, Shapleigh; Theodore F.
Jewett, South Berwick; Nicholas Gilman,
Wells; Andrew Roberts, Waterbury;
Charles O. Emerson, York.

Cumberland. Richard Davis, Bridgton;
Peter O. Alden, Brunswick; Nicholas Ride-
out, Cumberland; William Cummings, Cape
Elizabeth; Allen H. Cobb, Durham; John A.
Hyde, Freeport; Giles Merrill, Falmouth;
Edmund Mann, Gorham; Eliab Latham,
Gray; Jacob Emerson, Harrison; Isaac Syl-
vester, Harpswell; Benjamin Johnson, Mil-
not; Obadiah Whitman, New Gloucester;
Jacob Mitchell, North Yarmouth; Isaac Ad-
ams, Wm. Swan, Thomas Dodge, Portland;
Jabez True, Jr., Poland; Joseph Lufkin,
Pownall; Zechariah Leach, Raymond; Ol-
iver Pike, Sebago; Mark White, Standish;
Joseph Fogg, Scarborough; George Bishop,
Westbrook; Moses Little, Windham.

Lincoln. Carleton Dole, Alna; Zina
Hyde, Bath; William Emerson, Boothbay;
Solomon Eaton, Bowdoin; George Jewett,
Bowdoinham; John E. Baxter, Bristol;
George Goodwin, Dresden; Samuel G. Wil-
son, Edgecomb; Jesse Rowal, Jefferson;
Oliver Herriek, Lewiston; John Neal, Litch-
field; Aaron Dwinall, Lisbon; Albert Smith,
Nobleborough; Parker M. Cobb, Phippsburg;
John Watts, St. George; John Ruggles,
Thomaston; Wm. Frost, Topsham; Wm.
Witt, Washington; Moses Shaw, Winsnet;
Amos H. Hodgman, Warren; Charles Miller,
Waldoboro'; Moses Peaslee, Whitefield;
John Stappa, Woolwich.

Hancock. Samuel M. Pond, Bucksport;
George Stevens, Bluehill; Otis Little, Cas-
tine; David Thurlow, Deer Isle; John Soames,
Jr. Mt. Desert; Pelatiah Leach, Penobscot;
Jabez Simpson, Sullivan; John Blunt, Tren-
ton; John Carver, Vinalhaven.

Washington. Wm. Nash, Addison; Wm.
Vance, Boring; Joseph Adams, Cherryfield;
Benjamin Folsom, Eastport; Jabez Mow-
ry, Lubec; Wm. Bell, Trescott; Francis Lib-
by, West Machias.

Kennebec. Reuel Williams, Augusta; John
Rockwood, Belgrade; John Weeks, China;
Ezra Fisk, Fayette; Hiram Belcher, Far-
mington; George Evans, (Speaker), Gard-
ner; Moses Sprague, Greene; Wm. Clark,
Hallowell; Daniel Lothrop, Leeds; Benja-
min White, Monmouth; Nehemiah Smith,
New-Sharon; James Williams, Readfield;
Nathaniel Merrill, Sidney; Elijah Robinson,
Vassalborough; Timothy Boutelle, Water-
ville; Thomas Fillebrown, Winthrop; Jo-
seph Eaton, Winslow; Charles Morse, Wil-
ton; Charles Currier, Windsor.

Oxford. Phineas Frost, Bethel; Wm.
Bridgman, Buckfield; John Storer, Carthage;
Jacob Ludden, Canton; Moses Abbot, Frye-
burg Addition; Paul Wentworth, Green-
wood; Simeon Perkins, Hebron; Benjamin
Bradford, Livermore; Simeon Cummings,
Paris; James Sawyer, Porter; Moses F.
Kimball, Rumford; Calvin Bisbee, Sumner;
Ichabod Bonney, Jr. Turner; Eleazer Ham-
lin, Waterford.

Somerset. James Gower, Abbot; Nehe-
miah Hunt, Ayon; Eleazer Coburn, Bloom-
field; Timothy Eastman, Jr. Cornville; Wm.
Bryant, Fairfeld; Nahum Baldwin, Mercer;
David Kidder, Milburn; John Burns, Mad-
ison; Calvin Selden, Norridgewock; Theo-
dore Narston, Phillips.

Penobscot. Edward Kent, Bangor; Jo-
seph Harvey, Carmel; Joseph Crocker, Fox-
croft; Reuben Bartlett, Garland; Joshua
Carpenter, Howland; Daniel Smith, New-
burg; George Vincent, Orrington.

Waldo. Wm. Stevens, Belfast; Jacob
Traffon, Camden; Daniel Kicker, Freedom;
Samuel Merrill, Frankfort; Nathan Allen,
Hope; Josiah Farrar, Isleboro'; Paul H.
Stevens, Lincolnville; Benjamin White,
Montville; Charles Atherton, Prospect; Jo-
siah Staples, Swanville; Wm. Mcgray, Unity.

JAMES L. CHILDS, Clerk.
FRANKLIN YEATON, Assistant Clerk.
THOMAS BAKER, Messenger.
NATHANIEL MERRILL, Page.

THE YOUNG NAPOLEON.

An article from Vienna mentions the
arrival of 24 Battalions and 28 Troops
of horse, amounting, in all, to 30,000 men,
with 50 pieces of artillery, in the camp
near Drey Kirschen, whither the emper-
or had proceeded from Baden, and adds:

"As they defiled before his Majesty, the young
Duke of Reichstadt, (the son of Napoleon) who
appeared for the first time in uniform, attracted great
and universal attention. Joy beamed in his coun-
tenance. Her Majesty the Duchess of Parma, and her
Imperial highness the Arch Duchess Harriet, and her
family, followed the Emperor in their carriages on his
return to Baden."

This young Duke of Reichstadt must
now be about eighteen years of age, [two
or three years older we believe.] How
rapid the flight, and how numerous the
changes of time! It seems but as a re-
miniscence of recent labor, when we re-
corded the repudiation by the great Na-
poleon of his favorite Josephine—the gor-
geous celebration of his marriage with
the Austrian Princess, now Duchess of
Parma—the birth of the long-wished for
son—and his cradle coronation as King of
Rome! And what revolutions have hap-
pened since! How do events of deep
and highest moment crowd upon the mind
in awful and splendid array, like the thick
coming fancies of a dream, bringing the
multitudinous acts and incidents of a long
series of years into the narrow space of
an hour's fitful slumber! The glorious
scenes at Dresden, where Kings and Em-
perors are rivals in doing the child of for-
tune homage—the splendid campaign of
Moscow—the rout and overthrow—the
great contest of Leipzig against Europe
in arms!—the disastrous result—the tar-
ning of the weapon back upon the haugh-
ty foe—the siege and fall of Paris—Elba
—the return, and the triumphant march
to the famous seat of his glory—the
Campe Mars, where the Emperor once
more found himself surrounded by France
in arms—the field of Waterloo and the
awful catastrophe, which, at a blow, hurled
him from the giddy height of fortune
—and the inglorious flight—the Bourbon
re-ascends—the mighty family of Napo-
leon is dispersed—St. Helena—and a
thousand other scenes and incidents of a
subsequent occurrence—all—crowd upon
the imagination, like the rapidly chang-
ing vicissitudes of the Drama. And where
are Napoleon and Josephine—Alexander,
and the Bourbon—Murat and Ney—and
many other of the Princes and Nobles
who bore conspicuous and splendid parts
in the great twenty years' tragedies, and
grand melo-dramas of Europe? Alas!
"Echo answers where?" But the blood of
the Conqueror flows in the veins of young
Duke Reichstadt—and though mingled
with that of the house of Hapsburg—
yet there is the blood of Maria Theresa
also. And who can tell that the boy now
"first in uniform"—sprung from such pa-
rentage—may not yet perform some splen-
did part in a world which less than fifteen
years ago trembled beneath his father's
tread.—N. Y. Com. Adv.

OBEDIENCE OF CHILDREN.

"Harriet," said Mr. Richards, "will
you step up stairs, and tell your mamma
that breakfast is ready?" Harriet was
about two years and a half old. She was
generally pleasant and a dutiful child, but
sometimes wanted to have her own way.
She did not at this time obey her father,
for the weather was cold, and it was rather
unpleasant going into the entry and
chamber where there was no fire. So she
stood still, and hung down her head. Her
father repeated the command, but still she
did not go. Her lips began to pout, and

she looked quite sullen. "My daughter,"
said Mr. Richards, "do you not love your
papa?" "Yes sir," said Harriet in a very
low and trembling voice. "Then," said
her father, "should you not love to obey
him?" Harriet did not answer, but her
lip quivered, and she seemed to be almost
sorry that she could not obey so kind a
father. Yet her stubborn heart said, I
cant do it now. Mr R. looked firmly and
kindly at her for some time without speak-
ing. At last he said, "Harriet look at
your papa." The little girl was very
unwilling to lift up her eyes from the floor,
but she did not dare to refuse. So she
looked at her father's eye. "Now, my
daughter," said Mr. R. "tell me what
God says to children." She instantly re-
plied, repeating that verse in one of the
epistles of Paul, "Children, obey your
parents in the Lord, for this is right."—
Before she had said half the words she
was looking towards the door: as soon as
she had finished, she ran off to obey her
father, and called her mother to break-
fast.

VARIETIES.

The ten lost Jewish Tribes. The fol-
lowing paragraph lately appeared in a
German paper under the head of "Leip-
sic."

"After having seen some years past
merchants from Tiflis, Persia, and Arme-
nia, among the visitors at our fair, we had
for the first time, two traders from Bucha-
ria, with shawls, which are there manufac-
tured of the finest wool of the goats of Thibet,
and Cashmere, by the Jewish families,
which form a third part of the population.
In Bucharia, [formerly the capitol of Sog-
diana], the Jews have been very numer-
ous ever since the Babylonian captivity,
and are there as remarkable for their in-
dustry and manufactures, as they are in
England for their money transactions.—
It was not till last year that the Russian
government succeeded in extending its
diplomatic mission into Bucharia. The
above traders exchanged their shawls for
course and fine woollen cloths of such
colors as are most esteemed in the east."

The existence in Bucharia of so large
a body of Jews was unknown, it is said,
to any of our geographers—and the ques-
tion has arisen, whence have they pro-
ceeded, and how have they come to es-
tablish themselves in a region so remote
from their original country? The editor
of the Caledonian Mercury thinks that
this question can only be answered by
supposing that these persons are the de-
scendants of the long lost ten tribes, con-
cerning the fate of which theologians, his-
torians, and antiquarians, have been alike
puzzled.

We have heard the following anecdote
told of Com. Hull:—"As the Constitu-
tion and Guerriere approached each other,
Com. Hull had determined to withhold his
fire, till a favorable opportunity offered
for an effectual discharge of his broadside
on the near approach of the enemy. He
had some difficulty in restraining the ear-
gerness of his men, particularly as the
Guerriere bore down upon them with a
constant firing; but Hull incessantly re-
peating, 'Don't fire till I give you the word;
don't fire—don't fire' with suppressed an-
xiety and a seaman's eye, watched the
nearer and nearer approach of his enemy.
At last, finding a favorable moment, and
cautioning all hand to be ready, he shout-
ed the command, 'fire' with so much ve-
hementness, and with such a sudden squat
and violent stamp of both feet on the deck,
that the naval uniform, particularly the
pantaloon, being very tight, he split the
latter from the knee to the waistband."—
Augusta Courier.

Etymology.—The derivation of the ap-
pellative King Pepin, says Dean Swift, is
introduced by Horne Tooke, as from the
Greek noun *esper*. Thus—*esper*, eper,
oper; diaper, napkin, nipkin, pipkin, pepin
—King—King Pepin. After the same
fashion, pickled cucumber has been traced
to King Jeremiah, in the following man-
ner:—King Jeremiah, Jeremiah King;
Jerry, King; jerkin, girkin, pickled cu-
cumber. Mr. Fox, the statesman, by the
same rule, may owe the origin of his name
to a rainy day. Rainy day, rain a little,
rain much, rain hard, reynard, fox! There
is an old college demonstration which in-
dubitably proves that a pigeon-pie is an
eel-pie. Pigeon, (pi-john) is pie-jack;
pie-jack is jack-pie; jack-pie is fish-pie;
fish-pie is eel-pie. Isaac is nothing more
nor less than *eyes-ache*, because the Tal-
mudists say that the patriarch was troubled
with a defect in his optics.

Territory of Huron.—In the bill
now before Congress it is proposed that
the territory shall be bounded by the states
of Illinois and Missouri river on the south,
by the Missouri, and White Earth river
on the west, by the northern boundary of
the United States on the north, and by a
line running through the middle of lake
Michigan to the northern extremity of the
lake, and thence due north to the Canada
line, on the east.—Lit. Cad.

It is thought that the amount of money
received at a fair held in Boston last week,
for the benefit of infant schools, was
scarcely less than three thousand dollars.
It is thought that persons who usually sell
largely of trifles, about Christmas, had
their sales essentially diminished by the
fair.

An Honest Advertiser. The following
notice (says the Rochester Observer) is
from the Yates republican, and we would
recommend it to the careful and prayerful
consideration of all, especially professors
of religion, who are engaged in furnishing
the means of self-destruction to our citi-
zens.

"I have discontinued the distilling busi-
ness, and have on hand, for sale, very low,
for ready pay or approved credit, a full
set of distilling apparatus, consisting of
two worms, a copper boiler, and iron cyl-
inder. The cylinder is large, and uncom-
monly powerful. I have no doubt that
with skillful management, the whole estab-
lishment would produce daily—a sufficient
quantity of whiskey to kill fifty men."
—W. BABCOCK.

Out of. A writer in the New Haven
Chronicle says the words out of, are the
worst in the language, when one is out of
patience and out of money. He says his
wife tells him she is out of sugar one day;
out of coffee the next; out of tea the next;
out of flour the next; and finally, out of spir-
its. The words we think, are very good
words, and decidedly the best in the lan-
guage, when one is out of debt; out of trou-
ble and out of jail. If a man has a smoky
house and a scolding wife, out of doors is
no bad place.—Bunker Hill Aurora.

A family in Germany passes by the fol-
lowing poetical name, which looks as if it
had come to its full growth:
Kinkervankortsdersplackingoehdon.

Christmas is very generally celebrated
in the Southern cities, and among others
who participate in the festivities of the day,
are the Printers of daily newspapers. La-
bor was suspended in the printing offices
of New-York, Philadelphia, Baltimore,
Washington, &c. on that day; and Con-
gress, it appears from the Intelligencer,
adjourned from Wednesday last to Mon-
day. The Intelligencer says—"We do
not know that any time is lost to Congress
by this arrangement." This is probably
true; but the public chest has to sweat
most unmercifully.

Militia. A resolution is before the Le-
gislator of Pennsylvania abolishing Mil-
itary Parades—laying a Militia Capitation
Tax of \$1—providing for the education of
officers—giving encouragement to volun-
teers—and appropriating \$50,000 dollars,
from the Military tax, to defray expenses.

Canal Toll.—The amount of Canal toll
collected during the past season on the
Erie Canal, amounts to \$95,811 53. The
receipts during the previous year, 1827,
were \$166,598—being a decrease of \$20,-
787. There is a falling off also of the re-
venue at Buffalo and other places.

A man has been sentenced to pay fif-
teen dollars, by a court in Providence, R.
I. for shooting his neighbor's dog—not in
the street. The dog bore a good charac-
ter, and had once saved the life of a child,
by dragging it from the water.

Judge Jeffries, of notorious memory
(pointing to a man with his cane, who was
about to be tried,) said, "there is a great
rogue at the end of my cane." The man,
to whom he pointed, looking at him, said,
"At which end, my Lord."

A woman was found dead in the woods
at Dennis, on Sunday evening last. A
bottle was found by her side. Intemper-
ance is supposed to have been the cause of
her death.

Mrs. Childs, of Boston, late Miss Fran-
cis, has recently written a work for young
folks, entitled "Biographical Sketches of
Great and Good Men."

A Mrs. Turner, a native of Sweden, is
now astonishing the citizens of Boston by
her talents at Lithography. She produces
most perfect likenesses.

Army.—The Grand Aggregate for 1828 is
4,989. The number of deaths reported for
the first two quarters, is 65—one in thirty-
eight, for the year. Fourteen of the deaths
were from consumption—twelve, or about one
fifth, for intemperance.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing
under the name of
BRADSTREET, GOULD & HUNTER,

is this day, by mutual consent of parties, dis-
solved, as the term of said copartnership has
expired.

All persons having demands against said
firm are requested to exhibit the same for
settlement, and those who are indebted to
make immediate payment to William Brad-
street and Robert Gould, who are authorized
to close its concerns.

WM. BRADSTREET,
ROBERT GOULD,
JOHN P. HUNTER.

Those who neglect to attend to the above
request, or who stand indebted to the late
firm of Robert Gould & Co. whose term of
credit has elapsed, will not be surprised to
find their demands left with an attorney for
collection.

A connexion has been formed between the
subscribers under the firm of
BRADSTREET & GOULD,

who will continue to carry on business at the
Old Stand, where their friends and the pub-
lic are invited to call.

WM. BRADSTREET,
ROBERT GOULD.
Gardiner, Dec. 20, 1828.

CHEMICAL EMBROCATION,

OR

WHITWELL'S ORIGINAL OPODELDOC,

FOR Bruises, Sprains, Rheumatism,
Cramp, Numbness, Stiffness of the
Neck or Limbs, Chilblains, Chapped Hands,
Stings of Insects, Vegetable Poisons, or any
external injury. Recommended by one of
the first Physicians in the United States,
whose certificate, as well as those of nume-
rous respectable individuals, accompany each
bottle.

CAUTION.

It is greatly to be deplored, that as soon as
any important improvement or discovery is
made in Medicine, the community must be
cheated, and the inventor, in a degree, de-
prived of his just reward, by a host of servile
imitators, (instigated by envy and self in-
terest,) imposing their spurious compounds on
the public, as a substitute for the genuine ar-
ticle, thereby tending to bring such improve-
ments into disrepute, and even utter con-
tempt. Such instances are so numerous, that
it is judged by many that all deviations from
the common course are unimportant, unless
followed by a train of imitations, counterfeit-
ers and impostors. Therefore be sure that
you receive Whitwell's Opoodeldoc, or you
may be most wretchedly imposed upon.—
Price 37 1-2 cents.

Volatile Aromatic Snuff.—For many
years celebrated in cases of catarrh, head
ache, dizziness, dimness of eye sight, drow-
ziness, lowness of spirits, hypochondria, ner-
vous weakness, &c.—it is most fragrant and
grateful to the smell, being mostly composed
of roots and aromatic herbs. It is absolute-
ly necessary for all those who watch with or
visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters.—A most efficacious
and wonderful cordial medicine, for dyspep-
sia, jaundice, sickness of the stomach, flatu-
lence, want of appetite, &c. They give a
tone to the solids, enrich the blood and in-
vigorize the whole system. No tavern should
be without them. Price 12 1-2 cents a paper.
JARVIS' Billious Pills are highly im-
portant in all the above complaints, and
should in most cases be used with the Bit-
ters.

Balsamic Mixture, or Infirmary Cough
Drops—one of the best compositions ever
used for coughs, colds, asthma, and all dis-
orders of the breast and lungs. Price 25 cts.

Sold at the Boston Infirmary, corner
of Milk and Kilby streets,—also by his agent,
J. B. WALTON, Gardiner, Me.

ly—20

NOTICE is hereby given that the subscri-
ber has been duly appointed Adminis-
trator of all and singular the goods and es-
tate which were of CLARK BARKER, late of
Pittston, in the county of Kennebec, Yeoman,
deceased, intestate, and has undertaken that
trust by giving bond as the law directs. All
persons therefore, having demands against
the estate of said deceased, are desired to
exhibit the same for settlement; and all in-
debted to said estate are requested to make
immediate payment to
JOHN BARKER, Administrator.
Pittston, Dec. 28, 1828.

NEW STORE.

THE Subscriber has recently opened a
Store in the Brick building, a few doors
above the Store formerly occupied by Bow-
man & Perkins, where he invites his friends
to call, as he intends keeping a general as-
sortment of Drugs and Medicines, Paints,
Oils and Dye-Stuffs, W. I. Goods and Gro-
ceries, Crockery and Glass Ware, &c. &c.
Also—ESSENCE OF SMOKE of the
first quality, by the bottle or gallon.

ALVIN T. PERKINS.

Gardiner, Jan. 12, 1829.

GARDINER IRON COMPANY have for
sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron
Knees, Stanchions, Cogs and Shives,

Windless Necks, Hawse Pies, Cop-
stan Heads, Rims and Spindles;

Crow Bars, Plough Moulds & Coulters, Ax-
letree Shapes, Sleigh Shoes, Patent and
Common Oven Mouths, Cast Wheel

Hubs, Cart and Wagon Boxes;
1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts.

Also—a large assortment of
IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and
Square, IRON Horse, Deck and Spike Rods,
by the ton or smaller quantity; Cut and
Wrought Nails, Anvils, Vises, Cir-
cular Saws and Files.

The Forge and Furnaces are in operation and
are prepared to furnish Forged Shapes, and Iron
Castings, of any size or description. Their assort-
ment of patterns are extensive, embracing most
sorts of machinery now in use, such as Gearing for
Cotton, Woollen, Grist, Filling and Saw Mills,
Paper Mill Screws and Hay Press, Forge Hammers
and Anvils.

Castings will be furnished at the shortest notice
from any pattern that may be required, on the most
liberal terms.

Their Machine Shop is well calculated for fitting
and preparing all kinds of machinery.

Orders for any of the above addressed to the
subscriber will meet with immediate attention.
JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers
Insurance Company, in Boston, will in-
sure Houses, STORES, MILLS, &c., against
loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1828.

TERMS.

Two dollars per annum, payable on or before the
commencement of each volume, or at the time of sub-
scribing, or two dollars and fifty cents if paid within
or at the close of the year; and in all cases where pay-
ment is delayed after the expiration of a year, interest
will be charged.

Twenty-five cents each, will be allowed to any agent,
or other person, procuring new and good subscribers;
and ten per cent. will be allowed to agents on all mo-
nies collected and forwarded to the publisher, free of
expense, except that collected of new subscribers, for
the first year's subscriptions.

No subscription will be discontinued, except at the
discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or pub-
lisher, and forwarded by mail, must be sent free of
postage.